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# SUGGESTION

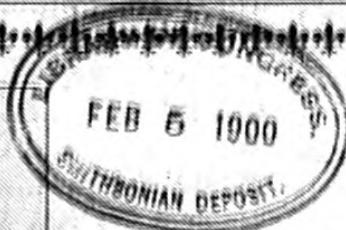
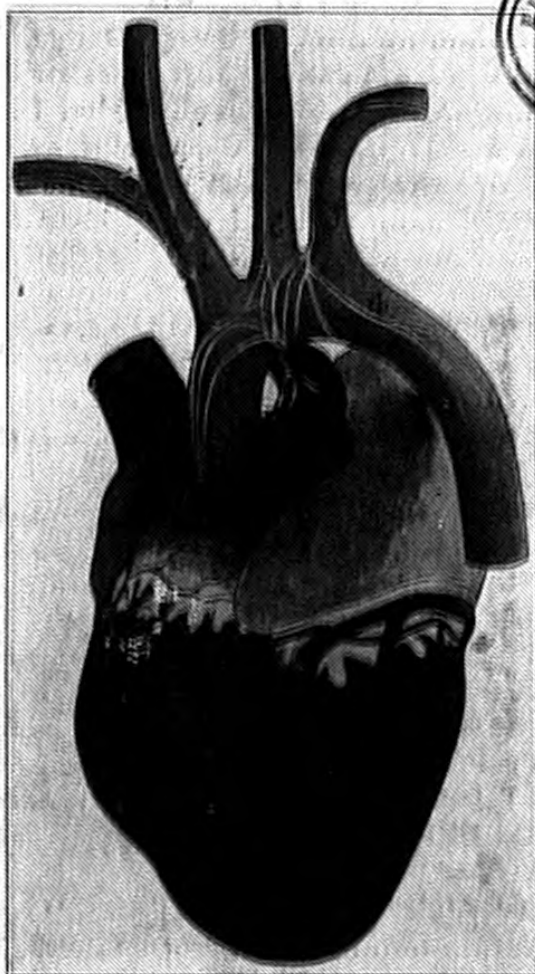
A MONTHLY MAGAZINE

Vol. IV, No. 1,

CHICAGO, ILL., FEB. 1, 1900.

Subscription Price, \$1.00 per annum;  
Single Copies 10 Cents; Foreign Sub-  
scription, 5 Shillings per annum.

DEVOTED  
TO  
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OF  
SUGGESTIVE  
THERAPEUTICS.



ALSO  
TO THE  
"Scientific"  
INVESTIGATION  
OF ALL  
OCCULT  
PHENOMENA.

THE EDEN OF SCRIPTURE,

HERBERT A. PARKYN, M. D., G. M., EDITOR.

## HYPNOTISM

Published Monthly by SUGGESTION PUBLISHING CO., 4020 Drexel Boul., Chicago, Ill.

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# SUGGESTION

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# SUGGESTION.

*"Man's whole education is the result of Suggestion."*

VOL. IV. No. 1.

CHICAGO, FEBRUARY 1, 1900.

\$1.00 PER YEAR.

## MANUAL SUGGESTION.

S. F. MEACHAM, M. D., OAKLAND, CAL.

### ARTICLE II.

WELL, I hear some say, people get well when I lay my hands on them, pain ceases, quiet ensues and sleep follows, so what difference does it make what causes it? The patients themselves do not stop to worry about the cause, why should I? If they are satisfied, should I not be? I might say in reply, that the majority of people would get well, and many actually do so, without anything being done; they get well after placebos; I have seen pain cease and sleep follow the hypodermic use of pure water; I have substituted, with happy effects, sugar of milk with a little quinine in it, for the nightly dose of morphine which the patient thought necessary to produce sleep. Suppose we had failed to look for the cause in these latter cases as above suggested, what would have become of progress, and if adopted in this case, how learn more regarding the matter?

In determining the effects of our measures, we must keep in mind the tendency of diseases to get well themselves, the fact that many diseases are self-limited and nothing that we know to-day is able to more than modify their course, and finally, be careful not to conclude that everything following the treatment of a disease is caused by the treatment.

The ignoring of the natural history of disease has given rise to many a sure cure that proved worthless when the light of science fell upon it. This is alike true of all methods of treatment. Let us keep this in mind and beware.

The fact that people get well after laying on of hands proves nothing, and disproves nothing. Proof is a relative matter. What would satisfy one person might not another. The amount of proof I would demand on any topic would depend partly on my mental tenacity, but mainly upon my view-point in the matter. In this world we see largely what we are looking to see, what we are conditioned to see, what is within the circle of our hypothesis, what is lighted up by our own mentality, what harmonizes with, and exists on our own individual plane, etc. This statement shows why some believe so much and others so little, and while it will serve to put us on our guard as to dogmatizing, it will show us also the great danger of shutting out the light of new truths, if we neglect to see what plane the truth is on, what hypothetical avenue is necessary to reach it, what old leaves of past and present beliefs must be sacrificed to give it room, and what expansive and inspirational effort is necessary to take it in. I



am not trying to settle things, for as I have already said, we do not want them settled. I am simply pleading for freedom from prejudice, for liberty, for honest, earnest search for truth. I am trying to show the necessity of treating the voluntary visitors to this world's mentality with respect; the absolute necessity of listening, and trying to get into hearing distance, while these visitors tell us their story.

With the above fresh in my mind, I wish to call the attention to a fact of importance. My own hands have many, many times the therapeutic power in Oakland and San Francisco, California, that they had in Quincy, Illinois. Why? My own belief in these matters is not radically different. My methods are quite similar, my health and mental theories are changed but slightly. Why then, this increase of power? It is difficult to see how the mere matter of transporting my hands from Quincy across the Rockies could produce the change. But the cause will appear when I say that magnetic treatment and the belief in mental influences over disease is many times less there than here; that a magnetic or a spiritual healer is comparatively rare there, while here they are on every corner. The idea of mental causation has a very much stronger hold on the intelligent portion of the community here than there; hence the expectation of results from these procedures will be far greater here, and so, of course, must the results be greater in proportion. The power of the hands, then, seems to be somewhat a matter of geography, but so does any other method of cure. Allopathy is all the rage at A, Homeopathy at B, Vitopathy at C, Christian Science at D, Hypnotism at E, Suggestion, or Metaphysics, or Divine Science at F, etc. But what does all this mean? Does it

mean that the people are fools and do not know what does help them, as some would have us believe, or is there a more important lesson in it for us? Let me once more call your attention to that one great principle of disease and cure. It is the only medical creed I hold to-day and will bear repeating often, lest we neglect it. Disease is a failure of the cells to make good their waste, or to do their full duty. This may be an individual matter with the cell, or may result from imperfect co-operation; there may be a mutiny in the co-operative commonwealth constituting the body. Apart from all mutual help, or co-operation of cells, each individual cell must either do its full duty, or suffer, and perchance die, as the result. Remember that each individual cell lives, and has an office that no other cell can fill to save it. If the other cell does the work, it will live, but the failing cell will not profit thereby. By co-operating they may lighten each other's labors, but *no cell is or can be exempt from doing its part.* Any failure of this kind is disease either local or general, according to the degree and nature of the failure, or according to the importance of the mutinous or weakened cell. A cure results when the cells again do their work. Or if a certain number die, a cure is established when other cells learn to do that particular work, which is sometimes the case. A remedy is any substance, or force, or procedure that will stimulate, or help, or remove obstacles that prevent these cells from doing their work. *Keep in mind that the life process acting through or in the cell does the work either aided, or alone.* The lesson, then, to which I refer above, is that all these methods do good, and that owing to the view-point, mental status, or expectancy of the inhabitants, now one and now another method will appeal



to them and be accepted. No matter what we do, we aid, we assist, only, we do not cure. As I shall endeavor to show later, the process going on in each cell is an intelligent one, and all extrinsic methods are really but suggestions offered to the cell, the real worker; and the fact is that any one of these helps may be chosen, and all may be rejected. The how and the why of this we will now briefly examine.

In the first paper on this topic I defined mind and intellect as I wished to use them, and I think but few will deny that according to those definitions the repair of a cell is equally as intellectual a process as any other can be. If, for instance, blind force can repair one cell, it can many; if it can build one, it can all, and mind and intellect are then without causal efficacy, without spontaneity, and blind force, fatality, and purposeless action reign supreme. The universe itself needs neither God, nor purpose, nor plan, and nothing is made for any specific purpose, but as a result of the blind interplay of forces. The eye would not be made to see with, but would simply be the result of the blind, purposeless play of light upon the organic cells. The ear would not be made to hear with, the hands to grapple with, the jaws to chew with, or any other organ for any purpose, but all would be without object, end, or aim. According to this theory the building and repairing of cells would not be intellectual, as there would be no working to a plan or purpose. I am aware that a *purely extrinsic* study of cells and of the body will force this conclusion upon any candid, unprejudiced mind; but a *study from the inside* is a different matter. A cell, looked at from without, moves only when stimulated; but is this really true? The body is but a compound of cells

when viewed from the outside; then, if one cell moves only when stimulated, why not twenty, a hundred, a thousand, a billion, the entire body? But is it true of the body? You come to me and propose some scheme, or act, which I carry out. Now is your proposition the real cause of my act, or only a condition? Do I not choose, and either do the thing or not, as determined from within? If this is true of the body, why not of the cell? May not the stimulation we see be a condition only, and the real cause of the act be within the cell itself? If each atom of the universe is in motion, then each molecule within it must be, and each mass also. So that from even this mechanical view, the cell is in constant internal whirl and swing that is not dependent on any special extrinsic stimulant. But the cell is not a mere machine, but a living entity, doing everything that the body does. It eats, drinks, moves, reproduces its kind, selects its food, repairs its waste, etc. These are intellectual processes, but may not be mental or conscious.

I have written the above to call attention to the fact that, as I see the matter, we are not dealing with a machine when we attempt to right the wrongs of the body by any means we may adopt; we are not trying to initiate an entirely new order of things, but simply to modify processes that are tending to do a definite, pre-arranged work. If we should succeed in supplanting these existing forces with others, and interrupting the existing trend, the result would be disease, or death, not health; hence, when I place my hands on a sick patient, or use any other means of relief, it is with the view of reinforcing the work that is being imperfectly done from some cause. The immediate parts, and secondarily, the entire body, will be influ-

SUGGESTION.  
SUGGESTION.

enced by the heat from my hands, by the electric force, and by the magnetic force, and by the anemic force, and whatever else may vibrate from my personality, but all these sink into insignificance when compared with the influence of the directing of the attention, and the suggestion, to the automatic mechanism, that is, the mechanism of the sub-conscious mind. The attention will be directed to the parts in spite of all the patient's nervousness or skepticism, and with the idea of relief, whether he have faith or not, that is, he will know the object is to relieve, and the fact that he calmly submits and allows the suggestion to influence the sub-conscious forces, and increase the flow of blood, and also to increase the nerve influences where they are at the time much needed, hence the nutrient sea around each cell will be replenished, and each cell will be replenished with food and water, and the cell itself whipped into a more active state so as to appropriate more of this nourishment. Then, why should we not get well? Then, why should we not get well? What more can be done by any means? Add to this the active co-operation of the

patient, with an awakened expectancy, and the influence of mechanical stimulation, which nearly all healers who lay on hands apply, and you have an ideal method of suggestive treatment, especially if the suggestion is explained to the satisfaction of the patient. You need not fear to explain the process, on the physiological grounds of nutrition, and the added influence of suggestion, for all who believe in the mysterious power of who believe in the mysterious power of the hands will have the co-operation of those who do not thus believe, and your good will reach a wider clientele than it would by reaching some mysterious power that you could not explain, and if you really possess such a power, you will get the results from its use just the same. So I stand by the explanation that covers the widest ground today, holding myself ready to adopt some other one tomorrow, if such should be forthcoming. Some of the results of this treatment are startling. I will write of some in a future article.

(To be continued.)  
(To be continued.)

## NUTRITION.

As to food and drink, if the soul is rightly poised, the natural appetite is the best guide, and hunger the best sauce. Beware, however, of whipping up the appetite by use of "Bitters," "Tonic" and stimulants. They lead to increasing difficulty and are dangerous. Fasting and exercise is the natural and only perfect way to secure a good appetite. The danger is in the use of any wholesome food in excess, in the direction of excess. Eat only in response to honest hunger. A vegetable

diet, properly selected, affords, no doubt, better protection against disease. Animal food gives a greater tendency to inflammatory and zymotic forms of disorders. Pure water and the juice of fruits are the best fluids for drinking. Good drinking water is clear, has no disagreeable taste or smell, and easily unites with soap for washing. Hard and impure water may, for drinking purposes, be greatly improved by filtering. — Geo. Dutton, M. D.

## A PLEA FOR TRUTH.

BY G. H. BRADT, M. D., FLINT, MICH.  
BY G. H. BRADT, M. D., FLINT, MICH.

(Concluded.)  
(Concluded.)

DOES "putting a person to sleep" weaken the mind or nerves? We have already answered in the negative, but still will add a few argumentative words, and remind the author and readers of the quoted articles that it is now a well established fact that "natural sleep and hypnotic sleep are practically without fundamental difference, both governed by suggestion." Prof. Bernheim in his "Suggestive Therapeutics" says that in our criticisms of hypnotism we should remember that it is a natural phenomenon, and that it is not a disease, but a state of mind, in which the best balanced mind is carried by the current in which the most singular ideas and the most fantastic conceptions obtrude. Poor human reason yields to hallucinations and during sleep yields to hallucinations and during sleep, that is to say, during a quarter of its existence, becomes the plaything of the dreams which imagination calls forth. The dreams which imagination calls forth are often fantastic, ridiculous, or perfectly impossible, when like the hypnotic subject in a trance our objective reasoning powers are held in abeyance while the subjective mind roams at leisure through scenes both near and far with suggestions arising from a great variety of mental and physical stimuli.

On a cold night the covering may slip from over the shoulders, and immediately from over the dreamer, and immediately this peripheral stimuli or suggestion causes visions of winter scenes to float like a panorama of real life before his subjective sight. He may take what seems to be an actual sleigh ride. He may have an imaginary accident, and if a som-

nambulist, he may act out a portion of his dream, but in the morning realize nothing worse than a nightmare. Should we advise the dreamer not to dream for fear it might wreck his ruined and nervous system? No, we know that we dream constantly during our sleep, and that sleep is nature's great safeguard against the wrecking of our minds and bodies.

Why then should we say that one who is in induced sleep is injured because he may be told it is winter or that he is having a sleigh ride and possibly meets with an accident and the subject for the time believes this to be true? The mother often uses the most approved hypnotic methods when tending her "little precious" to sleep, yet no one offers a word against the terrible(?) effects of a word against the terrible(?) effects of the habit.

I have often sat down beside one who had fallen asleep in the ordinary manner, and in a few minutes have gained his attention without waking him; then I have suggested whom and what he should dream of, and that he should remember the dream, and upon awakening have asked what he dreamed of, and being asked what he dreamed, he has told of these persons and places as suggested. Is this more injurious to them than if you talking to a third party in their presence had suggested these subjects? These frequent suggestions of these subjects, as is frequently the case?

To make the statement or even infer that any one waking from a hypnotic influence, is always nervous and hysterical, which condition can be noticed by any such condition, is entirely erroneous. Any physician whose hypnotic patients wake



up and show signs of being "nervous and fidgety," would certainly be a poor adept in the art of giving suggestion. In fact, the weight of evidence is of the reverse nature.

A person who is nervous or excitable goes into a suggested sleep; her troubles are suggested away; she is generally told that when she awakes she will be better in every way. And in the writer's daily use of hypnotic and waking suggestion, the nearly invariable appearance of the patients after treatment is one of calm, easy action, caused by relief from pain, nervousness, or whatever had been distressing them.

We have at various times heard and read much about the subjects of the traveling hypnotists—the so-called "horses" being purely fakes; that they were not hypnotized at all, etc. To say that "every medical man knows that their horses only pretend to be hypnotized" is certainly a false statement. The majority of physicians know so little about hypnotism that they are incapable of judging; but any psychologist of experience knows that most of the subjects of hypnotists are hypnotized at each seance, as it is much easier to find genuine hypnotic subjects than to train a man in his normal condition to submit to many of the ordinary stage procedures, such as—suspending him in a cataleptic condition between two chairs by his neck and heels, and placing the weight of two or three men on him while in this position; puncturing his hands or cheeks with hatpins; sewing his tongue to his lips with needle and thread without a sign of blood; or commanding him to deliver a fluent speech of half an hour's duration, although he has never previously spoken before an audience nor is he equipped by practice or education.

Subjects often claim they were not

hypnotized when in reality they were. Sometimes they remember what they have said and done and thus it appears to them as if they were not hypnotized.

Only a few days ago I met a young man, who claimed he had been a paid subject of "Santanelli," but that he was not hypnotized and only did his part for "what fun and money there was in it." I asked if he were willing for me to test his susceptibility to suggestion; he willingly assented. This is what followed as rapidly as the words could be said:

"Close your eyes. One, two, three, you cannot open them, try, try. No, you do not open them. When I count three you will be sound asleep. Sound asleep, I tell you! One, two, three, you are asleep."

And he was asleep—in these few seconds, and I tested his sleep to be genuine hypnotic sleep without a doubt. I felt satisfied that any hypnotist to whom such a sensitive subject would willingly submit himself could certainly produce hypnosis.

I have examined scores of these so-called "horses" and never yet found one that did not succumb when the above simple test was applied, the result being equally certain and rapid.

To say that great numbers in our asylums are insane from the effects of hypnotism, is the "last straw that breaks the camel's back" in this whole bunch of quoted absurdities.

Waking and hypnotic suggestion is the treatment *par excellence* for insanity, and I have seen its curing effects in a number of cases after all else seemed to fail, and I have yet to learn of a single case of insanity proven to be directly due to the practice of hypnotism by a physician or even by a stage performer.

Waking or sleeping we are all constantly being more or less influenced by



suggestion and why should we not use it intelligently rather than blindly?

That Suggestive Therapeutics is growing among the best medical men, is every where evident.

The most prominent men are writing articles on this subject in our standard medical journals in almost every issue. Sanitariums and schools for its use and instruction are being established in nearly

every large city in the country. And even some of the houses and agents for dispensing medical books claim that their "best sellers" to the profession are books that give instruction in Hypnotism and Suggestive Therapeutics. In fact, the general public as well as the medical fraternity are beginning to realize that "SUGGESTION RULES THE WORLD."

## A NEW THEORY OF THE GARDEN OF EDEN.

BY GEO. DUTTON, A. B., M. D., CHICAGO, ILL.

"SO God created man in His own image." Gen. 1, 27.

"And the Lord God planted a garden eastward in Eden," "and the Lord God took the man and put him into the garden of Eden to dress it, and to keep it." Gen. 2, 8 and 15.

An image is a likeness or resemblance. In what sense, then, can man be said to be the image of God? Surely not as a material being, for God is in no sense material, and cannot be recognized by any outward sense. God is Spirit, and man can resemble his Creator only as a mental and spiritual being. Man has, in finite degree, the same attributes, the same mental and spiritual powers and faculties that God or Spirit has in perfection. Thus *mentally* and *spiritually* man bears the image of God. As a spiritual being man has been placed in the garden of Eden "to dress it, and to keep it." Now, we shall attempt to show that the human heart is the Eden of Scripture, and the human body the garden of Eden. Our reasons in brief are the following:

It is admitted by the best authorities that no spot answering to the garden of

Eden, as described in the Bible, has ever been found upon the earth; and it is evident to all that the human body when in health, and especially the heart, which is often called the seat of the affections, is pre-eminently a "place of delight." Now, we read in Gen. 2, 10, that "a river went out of Eden to water the garden, and thence it was parted and became into four heads." This is very remarkable language. No ordinary river ever runs up stream. Only in the human body can anything be found to which this remarkable language can be made to apply. Now, mark the application. The *arterial* blood, which, as a full stream leaves the left side of the heart, nourishes the entire body; or, in other words, "waters the garden." This river of life (the arterial blood) flows out from the heart (Eden) in a vessel known to anatomists as the *aorta*, which takes its name from the fact that it *arises* from the heart (Eden.) It is the common trunk of all the arteries of the body. Through it the arterial blood starts out from the heart as "*a river*." Just above the heart the aorta forms an arch, or bow, where it gives off three

large branches, or arterial trunks, that supply the head and upper extremities; and, itself, the *fourth* branch, then turns downward to supply the lower parts of the body and the lower limbs. The anatomical names of these four branches or vital streams that nourish the body are:

1. The Innominate (Bible name, *Pison*).
2. The left Common Carotid (Bible name, *Gihon*).
3. The left Subclavian (Bible name, *Hiddekel*).
4. The descending Aorta (Bible name, *Euphrates*).

Now mark the further analogy.

The *first* (Hebrew, *ehhadh*) branch is the Innominate, which is the common trunk of the right Subclavian and right common carotid arteries that together supply the right arm and side of the head.

*Ehhadh* (first) signifies "joined together as one;" and in the innominate artery (the first branch of the aorta after it leaves the heart) is joined

the blood which flows through the right subclavian and right common carotid arteries that supply nutrient blood to the right upper extremity and right side of the head and brain. This first head (*Pison*) "compasseth the whole

land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone." Gen. 2, 11 and 12. Gold is considered a precious metal, and bdellium and onyx are precious stones. These are found in the land of Havilah (the right arm, brain and head) that is fed by *Pison* (the innominate artery). Now mark the application. Havilah signifies to "bring forth, to feel pain, to create, form, supply the strength," which meanings vividly portray the offices of the brain, right arm and hand, which are well represented by gold and precious stones.

"The name of the second river is *Gihon*." Gen. 2, 13. *Gihon* signifies to "well out, or burst forth into instant activity" (into thought), and applies to the second great artery at the arch of the aorta (the left common carotid) that feeds the left side of the head and brain, and thro' the "circle of Willis" can supply also the

right side of the brain. It thus supplies power for thought.

*Hiddekel* signifies "active," constantly moving. It supplies the left upper extremity—the left hand; which also typifies industry.



### THE HUMAN HEART.

#### THE EDEN OF SCRIPTURE.

##### EXPLANATION.

- Fig. 1. The Innominate Artery.  
 Fig. 2. The Left Common Carotid.  
 Fig. 3. The Left Subclavian.  
 Fig. 4. The Descending Aorta.  
 Fig. 5. The Right Subclavian.  
 Fig. 6. The Right Common Carotid.

The fourth river is Euphrates. It is also called the "great river." (See Deut. 1, 7, and Josh., 1, 4.)

Now, *fourth* (Hebrew, Rebhii) denotes "generation, to increase, or the Creative Power." This branch, or great river the descending aorta, supplies the *lungs*, the *organs of generation*, the lower extremities, and most of the organs of the chest and abdomen. If other proof is wanting that the body is the garden of Eden, we have it in the signification of the Hebrew, *nahta* (to plant.) It implies "to fix upright, to make erect," like the body of man. The garden (the human body) was *planted* when man as a race was made to walk erect. No Hebrew scholar who understands anatomy, or even the circulation of the blood, can fail to see the close analogy, when once pointed out, between the arterial circulation and the river that went out of

Eden to water the garden. But the analogy may be traced still farther. The body is the place where not only woman—the mother of the race—but man also is tempted through the senses. The forbidden fruit is "*self-will*" that is set up in opposition to the divine will.

Thus we learn from this beautiful allegory that it is the duty of man, as a gardener, to take the most perfect care of his body that it may administer fully to his needs and delight. In the midst of the garden (i. e., interiorly) was the tree of life (the soul), and also the tree of knowledge of good and evil. The tree of knowledge is the *human intellect* which gathers and bears the fruit of good and evil alike; since children learn what we call evil almost as readily as that which we call good. Riper judgment and more perfect guidance will enable us to reject the forbidden fruit.

## EFFECTS OF SUGGESTION.

The absolute and despotic control that the sympathetic nervous system exercises over the physical organization is so perfectly clear and well known to every observer that the recital of the phenomenon in the vast and countless series of manifestations is unnecessary. We are all practically aware of the fact that digestion is promptly arrested upon the receipt of bad news—the appetite at once disappears; it ceases, and the whole system feels the effect of the depressing impulse, the mental or spiritual wave which lowers the vital thermometer.

Fear not only suspends the digestive functions, but arrests the formation of the secretions upon which digestion depends. A sudden fright frequently paralyzes the heart beyond recovery, whereas a pleasant and pleasing message soothes and gently excites the whole glandular system, increases the secretions, aids digestion, and sends a thrill of joy to the sensorium, which diffuses the glad tidings to every nerve fibril in the complex organization.—*Dr. A. J. Park, New York, N. Y.*



## MENTAL SCIENCE.

BY J. H. TAYLOR, D. S. T., MILAN, OHIO, LATE ASSOCIATE EDITOR OF THE PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS.

**M**ENTAL Science, or the Science of Mental Healing, recognizes the fact that the source and real substance of everything is Universal Spirit, of which all material things are the outward expression, and Thought or Mind the controlling force. It has been, more or less, practised, in some of its varied forms, from time immemorial, sometimes combined with material remedies, or physical application of some sort, and often without any tangible means of changing physical conditions; but, whenever and wherever understood, always producing results which material means alone failed to bring about.

It has often happened that after long suffering and exhausting of all means in the endeavor to procure relief, the almost hopeless sufferer has, in his extremity, found a Healer who understood the effect of the mind on the body, and by the application of the science, brought health again and wholeness to the despairing one.

When Naaman, the Syrian, made a long journey to Elisha, he believed that the Prophet of Israel was able by some magic art to cure him of his leprosy; he had heard of his wonderful works of healing; when he turned away with angry scorn, because he was told to do a very simple thing, he was persuaded by his wiser attendants to obey, and their good thought helped him to receive the longed-for cure; they were all confident in their minds that a compliance with the direction was all that was necessary, and they were right. A receptive condition and a change of thought were es-

sential to complete the cure, as Naaman soon realized.

When the sick with divers diseases went to the wonder-working Teacher of Nazareth in full confidence that he could heal them, they were not disappointed; and even the faith of friends was rewarded in seeing their loved ones recovered from their sicknesses. They did not understand the principle of the healing as we are beginning to understand it; but the Great Physician understood it and their ignorance was overlooked; and it was only because from lack of confidence that, in some places, He was not able to do many mighty works.

Disease, or lack of ease, is inharmonious action, the result of ignorance and wrong thought and false beliefs, which produce inharmony in the mind and body, and as the physical body is the expression of the mind or spirit, these errors result in sickness—disease. To change these conditions requires a change of thought and thus the mind is potent to bring harmony and health to every suffering person.

Man, as a spirit, or intelligent being, is made in the Divine image, that is, we are parts and expressions of the Universal Spirit—the Infinite Mind, hence all are united to the source of all power, life and health. By maintaining conscious connection with the All-Good, life and health are secured; because then we express Infinite Mind, and all is peace and harmony, the result of which is health and wholeness in our outward physical expression, or the body.

But when any one has fallen into dis-ease or sickness of any sort, the natural result of error in thought or false beliefs, he is often incapable of exercising any process of restoration, and then the necessity for the Mental Healer is felt, one who is able by his thought, with or without other means, to suggest a new idea and thus change and direct the thought of the sick one and arouse to activity the latent stream of life and health. Such aroused thought is a veritable power for good; it produces physical changes as truly as does the excitable, angry thought produce a physical change for evil, and the extent of the benefit received can only be measured by the capability of the patient to receive proper suggestion.

This power of changing the thought of a person, whether exercised by the medical doctor, the faith or mind curist, the Christian or Mental Scientist, or any other Healer, is essentially the same, and is the secret of success with all, in healing the sick and curing disease. It is only limited by the capability of giving and receiving suggestion, on the part of practitioner and patient.

Effective mental treatment involves such concentration of thought as will change the current of thought in the patient, and induce him to make an effort for himself. This personal effort effects physical changes, and is the real cure; all other helps may relieve and direct the thought, but cannot accomplish the permanent cure till the changed thought of the patient acts as an auto-suggestion and renews the mind, harmonizing its functions and restoring the equilibrium of the physical system.

In the practice of Mental Science a great variety of forms of treatment must be recognized, to some extent, as all have been found, under varying condi-

tions, to be effective; in some an exercise of *will* power, in others *faith*, is the more prominent element attached to the source of power, or the means used; while suggestion, with or without hypnosis is regarded by many as the most effective means. Any means may be used to give temporary relief, that the mind of the patient can grasp, but for a complete cure, reliance must be placed on the proper conceptions of truth and realization of the source of power within instead of without. When all obstacles are removed and all the functions of mind and body are working harmoniously, then health can be assured and life will flow on peacefully.

It is astonishing sometimes how quickly a patient's thought will be changed by persistent persuasion, or by an earnest utterance, which strikes him with a new meaning. One of the first patients that the writer consciously treated by Mental Science methods, some years ago in Boston, was very intelligent and of quick perception; it was asserted that "as a man thinketh, so is he." Being asked to repeat it, he did so, and the patient exclaimed, "I have it; I shall be all right; I see the meaning of that now as I never did before; I must think right and I shall be well." The recovery from a very serious relapse was rapid and encouraging.

The writer has found a great advantage, in many cases, apparently resulting from combining Mental Science methods or Suggestion with magnetic treatments, either local, or general massage of the whole body; and he thinks it best to work as he is impressed in every case. Certainly we cannot treat all alike, nor can all think alike, so if we can only grasp the fundamental principles of the power of mind over matter, and fortify ourselves with all the knowledge we can

possibly acquire on the subject, candidly considering every phase, we shall more wisely direct the minds of all who need our health and life-giving influences.

The human race has been for many generations enslaved by material remedies, but is now arousing to the fact of the power of thought in curing disease; and the potency of mental medicine is now acknowledged by many thousands who have been rescued from physical suffering by Mental Science methods.

Those interested in drugs may call attention to an occasional failure of a Mental Healer to cure, but the people are investigating as never before, and nothing but truth will endure the searching light of this enlightened age.

The progress that has been made is very encouraging and the indications are that a proper study and consideration of the subject will lead to such results as will establish the truth in the minds of all.

## MEDICAL SYSTEMS.

BY SIDNEY MURPHY, M. D., ATCHISON, KANSAS.

THE mariner on the ocean without chart or compass is in peril; still knowing his danger he is much safer than when trusting to false charts or erroneous calculations. So with the man who founds his practice upon conjecture or builds upon false theories. Far better to be a cautious empiric than to be the victim of a false system. The starting point being false, all that follows is evil and disastrous. The premises being unsound, the conclusion is false, and error and confusion necessarily result. And the reverse is equally true. Wherever confusion and doubt are inseparable adjuncts of a system, we may know that error is there. If the error is superficial, it will necessarily soon be righted. Under such circumstances every additional experience is a guide-post, pointing to the truth, and will surely enable us to reach correct conclusions; but if we start wrong—if the fundamental principles of the system be false, each new experience is a source of confusion and doubt.

We state it, then, as an evident truth, that wherever constant and ever-recur-

ring difficulty, confusion or disaster follow the practice of a system through a succession of years or of ages, there are the very best of reasons for suspecting the correctness of the principles on which the practice is founded.

The medical systems of the day are conspicuous examples of endless confusion, and offer a fearful record of failure and disaster; and that through a succession of two thousand years, during which every manner of practice has been successively adopted, only to be discarded and supplanted by something equally erroneous and destructive. The principles have remained essentially the same; the practices have been varied ten thousand ways, with little or no better results. Dr. John Mason Good, an eminent medical author, said: "*The science of medicine is a barbarous jargon, and the effects of our medicines in the highest degree unsatisfactory; except indeed that they have destroyed more lives than war, pestilence and famine combined.*" Prof. Gregory of Edinburgh, to his medical class, once said: "*Ninety-nine out of every hundred medical facts are medical*



lies: and medical science is for the most part, stark, staring nonsense." Prof. Chapman says: "*To harmonize the contradictions of medical science is, indeed, a task as impracticable as to arrange the fleeting vapors around us.*" These are only a few out of the many startling statements made by the most eminent and experienced medical practitioners—men who had learned through the bitter experience of extensive practice, how unreliable their system is. The young graduate, charmed with what seems a beautiful theory, often sallies forth from college with almost unlimited confidence in drugs, and commences practice with high expectations; but a few years are generally sufficient to cool his ardor and undermine his confidence.

Thenceforward, if not disgusted and retired, he is a cautious experimenter, and comparatively successful; or, if he is an author, startles his readers with such statements as I have quoted. A few years ago, I questioned an eminent aged medical gentleman as to his convictions relative to his confidence in medicine between the times of his first practice, thirty years previous, and the present. He instantly replied, "It grows less and less every year." And so it is a fearful contemplation, when we think of the results that must accrue from the practice of the thousands of confident and resolute young men who yearly are sent out from our medical colleges armed with the most deadly and powerful drugs. If their practice is founded upon sound principles, what good they may accomplish; but if they are operating on false principles, what confusion and doubt, what disaster must result! Sad indeed, but nevertheless true, medical history shows the latter to be the ever-recurring condition, and therefore it suggests to our minds serious inquiries, and

furnishes the justification for a close scrutiny of the principles of the system. There must be a reason for the unsatisfactory state of so-called medical science. Why have we half a dozen or more different medical systems? Why the confusion in ideas and contradictions in practice? Why the disastrous results which all acknowledge? Is it because of ignorance, negligence, or indifference on the part of medical men? Or, shall we conclude that there must be something fundamentally wrong in the system? Where is the difficulty?

Sir Astley Cooper, once physician-extraordinary to Queen Victoria, offers the following rational solution. He says: "*The science of medicine is founded upon conjecture.*" Here lies the fundamental error. The prevailing medical practice of today is a relic of barbarous ages.

What is disease? The value of the whole system of medication must depend largely on the answer to this question. What then are the teachings of the medical profession respecting this important fundamental subject? This is not easy to determine satisfactorily. Medical books are both numerous and voluminous, but on this point we find nothing that is clear or decisive. All the talent and learning that are displayed seem to be directed chiefly toward the nomenclature and classification of diseases according to symptoms, and a statement of the medicines suited to each particular condition; but of the essential nature of disease, if anything is said, it is very indistinct and unsatisfactory, if not absurd. This would be surprising under other circumstances, but Prof. S. D. Gross, formerly of the New York University Medical School, offers a sufficient reason for this anomalous condition, when he says: "Of the essence of dis-

ease very little is known—indeed nothing at all." Nevertheless, it is evident that medical men have an idea on the subject. The theory generally held, I believe, is that disease is destructive action; but just what this means, whether destructive action on the part of vitality itself, or by something acting upon the vitality, is not so clear; but we are enabled to gain some light by reference to the expressions used in medical books concerning it. Thus we find that disease "attacks us," that, "it seats itself in an organ," that, "it works through us," "runs its course," etc. It is also said to be "very malignant," or "quite mild," "persistently resisting all treatment," or "yielding readily" to it. In fact, it is considered an entity, possessing character and disposition and general vital qualities—a something which domiciles itself in the vital domain, and exercises its forces to the destruction of the vital powers. It is indeed spoken of as one would speak of a rat in his granary, or a mouse in his cupboard, and efforts are made to dislodge it, or kill it, as one would dislodge or kill any other living thing. This theory of disease is beginning to be looked upon even by the medical world as untenable. Living things are always possessed of organizations, having form or shape; and hence if disease were such, its form would be discerned and described; a thing which never has been done. Disease by our ancestors was considered a subtle and mysterious thing which pounced upon us, and run its course without any reference to causes; and language being formed to convey that idea, it has been transmitted almost unchanged from generation to generation down to the present time. And the medical profession of today is simply an embodiment of that idea. It

is probable that the term "destructive action" is generally held to mean, destructive action on the part of vitality itself.

This theory teaches that life, the creation or action of the Omnipotent and Unchangeable, is fickle and unreliable; that though it seems to have been given for a purpose, it suddenly fails without cause. It teaches that, though years were required to bring forth and perfect the human organization, that it may, nevertheless, under the same conditions, and by virtue of the same laws be destroyed; and pain and sickness substituted in place of vigorous life. These ideas we cannot believe. Life in organic form is developed according to law. Slowly rising into power, organization at length reaches its zenith, and then goes down the gentle declivity, until the soul steps off into the great beyond, without pain or struggle, provided always that the conditions for life are natural and therefore favorable; but if these be unfavorable, unfavorable results must of course follow; vitality, nevertheless, doing the best it can under the circumstances to preserve the normal state of the body. Disease, we propose to show, is not antagonistic to vital action, but the opposite, a remedial effect, or vital action on the defensive. It is not a downward tendency, nor the result of, a downward tendency on the part of a living organism, but is itself an upward or self-preservative tendency, the result of disobedience to vital laws. It is simply abnormal action, because of abnormal conditions.

How shall we arrive at a scientific explanation of our subject, the nature of disease? There is only one way, the same by which we arrive at the explanation of any other phenomenon of Nature, viz.: an examination into the nature of

the influences that produce it, and of the laws under which it exists. All medical systems are based on some recognition of the nature of disease. This is the starting point of all medical theory, and the basis of all medical practice. The true healing art, therefore, if there be such a thing, must be predicted on a true theory of disease. What is disease? This is the first problem for every physician to solve. And when this question is settled, the secondary problems will be in order. Then we could discuss the nature and adaptation of remedial agents with a rational hope of understanding them. All of the drug medical systems extant are founded on the primary and fundamental premise that disease is a something at war with the vital machinery. The authors of all drug systems instruct us to arrest, suppress, subdue and expel disease; to destroy it in every possible way. Is this right or wrong? If this theory of disease be true, drug medication is certainly the correct practice. For if a thing is to be killed, the sooner it is drugged to death the better. There are only three ways of destroying anything, be it entity or force, matter or motion—disarrange its elements mechanically, disorganize it by poison, or transform it into other modes of motion or other substances. But just here is the conundrum. If disease be an entity, unless we know the nature and location of the entity, (which no one pretends to) how does any one know what drug to prescribe? Or if the disease be force, unless the nature of the force be known (and *morbific force* is a phrase not found in medical books), how can it be dosed intelligently? What physician will pretend that he can bring his substantive remedies in contact with disease as a substance? Who will pretend to transform disease, as a force, into some other

force or mode of motion? Who will pretend that he can cure or kill disease mechanically, chemically, or dynamically, by acting on it directly with his remedies? The works on "*Materia Medica*" and "*Therapeutics*," inform us that medicines act on the living tissues; make impressions on the vital organs; modify the vital properties; alter the secretions and excretions; increase or decrease the circulation, etc. If medicines cure, or kill, or arrest, or subdue, or suppress, or expel disease it is by their acting on the vital machinery. And now the primary questions recur, "Is it proper to do this? Is it right to poison a person because he is sick? *Should disease itself be cured?*" Scientific pathology of disease answers these questions negatively. It regards the essence of disease as *remedial vital action*. If then this is true, the drug doctor labors under a delusion when he supposes his medicines are acting on something foreign to vitality. He imagines his medicines are "operating" on the enemy, when in reality they are being expelled as poisons by the living force. There are certain diseases which the drug doctor professes to "break up" at once; as, for example, *ague* and *fever*, with huge doses of *quinine* and *arsenic*. But, if disease is vital action—is self-defense, as true pathology and science teaches, breaking up disease is nothing more nor less than, to some extent, breaking down the vital powers. If the science of Anthropology be correct, and disease is a remedial process, disease should not be broken up, arrested, suppressed, subdued, expelled nor killed, nor "cured." It is the patient that must be treated and not the disease. Disease is a vital action to be regulated, not a foreign entity to be destroyed.

(To be continued.)



## THE PRACTICAL APPLICATION OF AUTO-SUGGESTION.

M. S. FIELDING.

**A**UTO-SUGGESTION is intelligently defined as "A Suggestion which arises entirely within one's own mind, from some thought or from some bodily sensation, either real or imaginary.

Voluntary Suggestion—A Suggestion with which one voluntarily tries to impress oneself."

The quaint expression—"Says I to myself," has more scientific value than is generally recognised. The idea of duality is obvious, and the possibility of dictating to oneself involves also the possibility of choice between a higher and a lower in all matters pertaining to consciousness. There is many a learned treatise on the functioning of the will, reason, etc., which might be reduced to simpler statements, under the title of Voluntary Auto-Suggestion.

In matters of health, few of us live up to the standards which we know are necessary to preserve it. We neglect exercise, or become negligent about fluids, and other hygienic matters, until nature enters a protest, and then we try doubly hard to regain the health which we might have preserved with uniformity had we been watchful. Habits become second-nature after persistent repetition, and it is easier in the end to form correct ones in regard to health, than to root out improper ones after we discover the necessity for doing so. Here auto-suggestion may be of inestimable value in forming correct habits, or even in replacing them where incorrect ones must be inhibited. Humanity is sick for lack of enough pure water internally and externally. Attention to this one point would reduce the disease and suffering

nine-tenths. I hope this statement may "drive you drink" who reads it.

We have all at times become discouraged one way or another, and many of us succumb to morbidity and useless worry, thereby paralyzing the remnant of energy we possess. If we appreciated the value of auto-suggestion, we would not spend one moment in that degenerate state. To begin with, worry is absolutely worthless under any condition and disables us more than anything else.

"Thoughts take form in action," so cheerful thoughts may be persisted in by voluntarily willing so, and the horizon will surely become clearer if we keep our eyes unclouded to see it. There is a subtle law of correspondence in nature, the recognition of which has given rise to such statements as "Like attracts like," etc. By holding certain thoughts undauntedly and faithfully in the face of all opposition, things begin to shape themselves in line with the thought. "The spoken word" is not to be ridiculed. Such words as "Courage, Success, Hope," if repeated to oneself, bring about a desirable mental state, which in accordance with the law just spoken of, eventually shapes conditions to a realization of the desire. Try it. In the morning make your "affirmation" by repeating the words which represent the quality you need most in your life work, "courage, concentration," or whatever it may be, and you will soon feel a mental uplift that will astonish you. Whether material conditions are transformed to suit you at once, or are delayed, it is worth trying for the help it brings in daily life.

Telepathy, so meagerly understood, no doubt is unconsciously employed in bringing about certain issues. Let us demonstrate the power more fully by consciously employing it. The marvelous answers to prayer recorded by people of unquestioned veracity, are due to the forceful thought sent forth in most instances. Whether we know the source of our supply is not necessary. Send your soul into the infinite for its needs. This may seem somewhat poetical, but personal experience and the experience of others leads me to believe in the power of telepathy. It would be difficult to place the line of demarcation between telepathy and voluntary auto-suggestion, or to say how far thought radiates from its center before it meets with responsive vibration. This much we do know—that thought is perhaps the most potent factor in the universe, and intelligent direction of it with persistence enough, will transform material conditions, and bring them into relation with the thought. Alas! We waste so much time in useless thought, on mere trifles which shut out the more important. Says Emerson:

"What is odious but noise, and people who scream and bewail? People whose vane always points east, who live to dine, who send for the doctor, who coddle themselves, who toast their feet on the register, who intrigue to secure a padded chair, and a corner out of the draught. Suffer them once to begin the enumeration of their infirmities, and the sun will go down upon the unfinished tale."

People who act thus, and the type is common, seldom are aware of the divine strength which would disclose itself to their needs, if only they kept silence.

Wherein lies the remedy? We answer, in voluntary auto-suggestion; also in the contemplation of the greater

things of life. Emerson, the unfailing seer, further remarks:

"It is noticed, that the consideration of the great periods and spaces of astronomy induces a dignity of mind, and an indifference to death. The influence of fine scenery, the presence of mountains, appeases our irritations and elevates our friendships. Even a high come, and the expansive interior of a cathedral, have a sensible effect on manners. I have heard that stiff people lose something of their awkwardness under high ceilings, and in spacious halls. I think sculpture and painting have an effect to teach us manners, and abolish hurry." If one cannot visit cathedrals or even mountains, one can take them second hand in the art gallery. It is a shrine to which many a pilgrim would go for relief from his small cares if he but lifted answering eyes to the silent sermons before him.

"Even Niagara falls without hurry, and the most subtle forces of nature are silent. A rebuke to our petty bewailings.

Voluntary Auto-suggestion directed towards transforming character and shaping ideals, links itself with the over-soul immanent in the universe, whose purpose is the higher emfoldment of spiritual processes. This places man in the position of a minor premise, with infinite conclusions before him.

To hold in mind images of what we wish to realize is a creative process which each can demonstrate on his plane of consciousness, providing the effort be steady and strong. We may weave about us a mental atmosphere of hopefulness, cheerfulness, love of duty, etc., or the opposite of these, and the law is never stronger than the individual. We must think definitely, controlling and directing our thoughts to legitimate ends. So many of us mentally drift, merely, and

lack the incentive to effort because of this pernicious habit, and of our ignorance that thought is dynamic. Do not believe you are altogether bound by limitations of the body. The soul has affinities of which it becomes aware as it increases in illumination, and can dominate the body as a musician plays upon his instrument. Let us not narrow our horizon by dwelling on the past alone, weeping over sorrows of yesterday, hugging pale Melancholy to our hearts, or nursing pain, and making a guest of fear. "Our thoughts are the basis of

our responsibility." We live in the splendor of intelligence such as the world never saw before. The search-light of psychic science is revealing tremendous truths, and startling the mind with the fact that rare and deep things lie within the boundary of being.

"I sent my Soul through the Invisible,  
Some letter of that After-life to spell;  
And by and by my Soul returned to me,  
And answered, 'I Myself am Heav'n and Hell.'  
Heav'n but the vision of fulfill'd Desire  
And Hell the Shadow from a Soul on fire,  
Cast on the Darkness into which Ourselves,  
So late emerged from, shall so soon expire."

## STAMMERING.

ISAAC SPOTTISWOODE WHITE, M. D., RIDING MOUNTAIN, MANITOBA.

I HAVE always had the greatest sympathy with those who are afflicted with defective articulation, except one. That one was a school class-mate, and he lost the sympathy of his class-mates by playing upon his infirmity. When his lesson was unprepared, he would stammer until the teacher would say, "Sit down, William," and William would sit down, chuckling at the clever way he had escaped punishment for not preparing his lesson, and those of us who knew the trick began to look upon him with contempt. The assistant minister, out of pure sympathy, opened a school for stammerers. He cured some, helped others, but could do nothing for William; he had played upon his infirmity until it became incurable.

A few years ago I undertook a case of stammering—and this made that part of your mail course specially interesting. He was a bright, intelligent boy, whose only defect was his speech. I did not know the method the minister used, but

knew he had been successful in several cases, and that gave me encouragement. From observation I found that all words commencing with a vowel were easily pronounced, while he stammered at words when a consonant was the initial letter. The plan I adopted was to drop the initial letter that gave trouble and get him to pronounce the word two or three times without it, and then add it; thus—adam, adam, madam, madam, madam, and I would keep him at that word until he was able to pronounce it clearly and distinctly, without stammering; then I would say, "That's right now, you won't have any more trouble with that word." He was very sensitive, and I counseled him not to attempt to speak when he was the least excited. His mother, at my request, kept him supplied with raisins, and I instructed him to eat a few whenever he felt nervous, and they would allay his nervousness, and enable him to speak without stammering. One day he was sent on a message, and as he



ran the greater part of the way, he was unable to speak when he arrived, so he put his hand into his pocket and brought out some raisins, and, after signaling to the gentleman to wait a little, he began to eat, and when he had eaten a few, he delivered the message without stammering. I also told him to count twenty, if

he was out of raisins. The method was slow, but sure, for at the end of three months he gave a short recitation without stammering. It will be observed that I used suggestion, although at that time I knew nothing about the suggestive condition or the power of suggestion.

## MODERN MEDICINE.

FIRST they pumped him full of virus from some mediocre cow,  
Lest the small pox might assail him, and leave pit-marks on his brow;  
Then one day a bull-dog bit him—he was gunning down at Quogue—  
And they filled his veins in Paris with an extract of mad dog;  
Then he caught tuberculosis, so they took him to Berlin,  
And injected half a gallon of bacilli into him;  
Well, his friends were all delighted at the quickness of the cure,  
Till he caught the typhoid fever, and speedy death was sure;  
Then the doctors with some sewage did inoculate a hen,  
And injected half its gastric juice into his abdomen;  
But soon as he recovered, as of course he had to do,  
There came along a rattlesnake, and bit his thumb in two;

Once again his veins were opened to receive about a gill  
Of some serpentine solution with the venom in it still;  
To prepare him for a voyage in an Asiatic sea,  
New blood was pumped into him from a leprous old Chinese.  
Soon his appetite had vanished, and he could not eat at all,  
So the virus of dyspepsia was injected in the fall;  
But his blood was so diluted by the remedies he'd taken,  
One day he laid him down and died, and never did awaken;  
With the Brown-Sequard elixir though they tried resuscitation,  
He never showed a symptom of reviving animation;  
Yet his doctor yet could save him (he persistently maintains),  
If he only could inject a little life into his veins.  
—American Health Journal.

## PRIZE EXAMINATION ANSWERS.

BY GEO. BIESER, M. D., 198 W. 102ND STREET, NEW YORK, N. Y.

### I. Describe the Suggestive Condition.

1. The Suggestive Condition is one of concentration of the attention upon as few of the five senses as possible, usually only one and that hearing.

2. In this condition the voluntary mind is more or less inactive, the involuntary mind active.

3. The patient reasons deductively.

4. Suggestion has an exaggerated effect.

5. Extent to which patient will accept absurd suggestions depends upon his previous education, physical condition (malnutrition and presence of disease), presence of functional diseases, previous training, will power, or power of voluntary attention, age, etc.

6. Catalepsy, somnambulism, amnesia, simulated sleep, absurd actions and the like, are but symptoms of suggestibility. Some authors have tried to make them divisions of the suggestive condition.

Thus catalepsy may be present in a person but slightly suggestible and absent in a somnambulist.

7. As a result of incomplete observation the suggestive condition is often called hypnosis, mesmeric condition, magnetic state and the like.

8. The patient is conscious while receiving and acting on suggestion; the patient is only simulating when acting on absurd suggestions. The sleep is simulated and somnambulists find it easier to act on suggestion than to reason inductively and resist, unless the suggestions conflict with deep-seated convictions.

9. Somnambulism is not an induced condition, but is always present in some persons, being brought to the surface by placing the persons in the suggestive condition. People of this class have little voluntary attention and reason slowly.

10. The suggestive condition is readily brought about by means, which diminish blood supply to the brain and render the five senses more or less inactive. This state has been badly called hypnosis. It is easier to concentrate attention and act upon impressions received through one sense than upon many impressions received through all the senses at once.

Place patient in the recumbent position with muscles relaxed.

See that the clothing and shoes are not tight.

Close the eyes.

See that there is no odor in the room, but have plenty of air and quiet.

Allow nothing in the mouth.

Touch head, shoulders, etc., gently to attract attention; for the blood follows the attention.

After a few moments' rest commence to suggest.

II. What symptoms would you expect

to find in a patient suffering from malnutrition?

(As there are different types of malnutrition, I presume you mean the variety present in neurasthenia and anemia.)

1. Symptoms referable to digestive organs.

Anorexia.

Pains in abdomen, chest and shoulders.

Feelings of oppression, emptiness, burning, gnawing in abdomen.

Nausea, water-brash, perhaps vomiting.

Constipation.

Diarrhoea.

Haemorrhoids.

2. Symptoms referable to circulatory and respiratory systems.

Pulse normal, rapid or slow.

Hands and feet cold, dry or bathed in perspiration.

Fainting attacks, vertigo.

Palpitation of heart, feelings of oppressions in chest, dyspnoea, asthma.

Anemia, pallor of skin, loose skin or epibaxia, amenorrhoea, menorrhagia, dysmenorrhoea.

3. Symptoms referable to muscular system.

Muscular relaxation.

Loss of flesh, strength and desire for work.

Prolapse uteri and displacement of other visceral organs, especially the kidneys.

Lateral curvature of the spine.

4. Symptoms referable to the nervous system.

Failing memory.

Loss of voluntary attention.

Weakening of will, reason and judgment.

Fears, worry, insomnia or sleepiness, depressing emotions.

Nervousness, various habits, (including drug habits), delusions, melancholia, hysteria, mania, insanity, chorea, epilepsy, neuralgia, headache and all sorts of sensations in the head and body.

Myopia, strabismus, deafness and other disturbances of the special senses.

5. Symptoms referable to organs of elimination and special functions.

Nasal catarrh, catarrhal deafness, glycosuria, and diabetes, cystic irritation, enuresis and retention of urine.

Impotence, nymphomania and sexual troubles.

Excessive perspiration, general or local.

Constipation, diarrhoea.

Rheumatism.

There are many other special symptoms, but these are the most common. All the symptoms I have enumerated are not present in all cases.

These symptoms are practically the symptoms of the functional disturbances, dyspepsia, constipation, anemia, insomnia, hysteria, neurasthenia, insanity, incorrect habits of living, rheumatism, etc.

III. What are the chief points to be observed in treating stammering?

1. Patient should be treated individually by suggestion, giving constant encouragement. His condition should not be referred to after beginning treatment, and don't tell him you are breaking off his habit. Treat persistently.

2. He must think correctly—for thought tends to take form in action; he must speak and act according to the rules given him. He must articulate distinctly, deliberately and correctly, with a firm tone of voice and always with the mouth well open.

3. Teach him various respiratory exercises, and alternate more and more rapidly as the case progresses, so that he may get control of the muscles of respiration.

4. Improve nutrition and correct any functional disturbances by directed suggestion.

5. Remove self-consciousness by suggestion.

Correct environment.

Explain to him the necessity of self-respect, of pride, of self-esteem and of being proud, etc.

Point out that he is free from educational and physical defects, that his personal appearance is such as not to attract special attention.

See that he goes into society and associates with all sorts of respectful people, and thus learns the ways of society.

Impress upon him all that he needs, are common sense, self-possession and habit of observation. Mothers can best treat children. After explanation, treat by suggestion till the old habit is replaced by the new.

IV. What plan of treatment would you adopt in a case of nervous prostration?

1. Where possible, place in a suitable environment, free from worry and overwork.

2. Stimulate the organs of nutrition and elimination by directed suggestion, while in the suggestive condition. Suggest exercise, especially respiratory. Suggest daily bathing, sleep at night, hunger and thirst. Suggest that he will eat and drink plenty of good food and water, and breathe good air, that he will digest his food, assimilate it, and that his bowels move every day at a regular hour.

3. Auto-suggestion.—Suggest that patient lie down for half an hour after every meal, close eyes and think what was said to him during treatment.

4. Remove insomnia by suggesting that he will be sleepy at a certain time at



night, and that he take a light supper before going to bed.

5. Suggest a happy, cheerful state of mind.

6. Give suggestion for relief of headache and other functional disturbances. Lower the head during part of treatment.

The object of the above treatment is to remove all functional disturbances, bring about proper thought and hygiene, and restore nutrition, so that the proper amount of vital energy shall be present in the various organs, physiological function properly performed, without pain, in fact unconsciously, or with pleasure. Air, water and food, with proper mental state, alone can furnish vital energy.

V. How would you treat a habit of thought?

1. Treat and remove the various functional disturbances, which are present in so many of these cases. Improve nutrition.

2. Explain thought habit and how formed.

3. Suggest, while in the suggestive condition, repeatedly new thoughts, and don't refer to the old one; the object being to reduce the length of time each day, given over to the old thoughts. Do this each day for some time, so that the new thoughts shall be vivid, and the old ones, from lack of stimulation to the brain cells in which they are lodged, become inactive.

4. Suggest thoughts of cheerfulness, happiness, ambition, courage and sympathy for others.

5. Auto-suggestion.—Patient should promise to think repeatedly, of what was said to him during treatment, the moment he becomes conscious of his old thoughts.

NOTE.—These answers carried off the Gold Medal offered by the Chicago School of Psychology during the month of November for the best examination on its Special Mail Course.

## A CLINICAL REPORT.

BY HERBERT A. PARKYN, M. D., PRINCIPAL OF THE CHICAGO SCHOOL OF PSYCHOLOGY.

For several months past I have simply reported one case each time, but have entered at length into the details of the treatment given. This month, however, I intend to report the results obtained in a number of cases and will merely give an outline of the treatment of each.

In relieving the physical ailments of these patients I adopted in nearly every instance, methods almost identical with those employed on the patient whose case I reported at length in the November and December numbers of this magazine.

In the treatment of the following cases not one drop of medicine was prescribed;

suggestion being the only therapeutic agent employed:

Miss N. D., age 23, had suffered from painful and irregular menstruation since her thirteenth year. Sometimes the periods were seven or eight weeks apart, and had even been absent three months. When menstruation did commence, the pain was so severe and she was so sick, that it was always necessary for her to remain in bed for at least a day or two, and menstruation only lasted one or two days. She suffered, also, from constant headaches, which dated as far back as she could remember, much dizziness,

dyspepsia during menstrual period, palpitation of the heart, and feeble pulse. The patient came for treatment at the advice of a friend. She said that arrangements had already been made with her family physician for an operation to dilate the mouth of the uterus, but she wished to try if suggestive treatment would obviate the necessity for the operation. The patient took kindly to suggestive treatment, and commenced at once to improve in health and strength, nutrition increased from the first, and the headaches left her at once. Seventeen days after treatment began the patient commenced to menstruate; the period (which was but a week later than normal) lasted nearly five days, and was entirely painless; the patient was not confined to bed. The next month the menstrual period commenced at the normal time, lasted five days, and was painless. Nearly a year has elapsed since this patient was first treated, and she is the picture of health. Menstruation has continued regular and painless, and she has not lost a day from work.

T. M., male, aged 23, complained of dyspepsia, constipation (which had lasted four years) defective memory and self-consciousness. The patient said he became exhausted very easily and had suffered more than a year from insomnia. The pulse was irregular and beat only fifty-eight times to the minute (the normal being about seventy-two.) The patient was very nervous, bashful and emaciated. Nutrition is required for the proper performance of the brain functions, and this patient suffered loss of both mental and physical control from lack of nutrition. Our first endeavors were to build up his physical health, knowing that as it improved he would gain more control of the mental conditions, and be better prepared to receive

the suggestions given to overcome his habits of thought. In three weeks' treatment this patient gained thirteen pounds, his weight increasing from 139 to 152 pounds. At the end of the month the patient was dismissed, cured of every symptom, including self-consciousness. On leaving, he said he was in better health than he had ever been, and that he then felt as he had always imagined he would like to feel. The constipation and dyspepsia in this case disappeared after the second treatment and have not returned in the three months that have elapsed since his dismissal.

Miss I. N., age 30, music teacher, had suffered from nervous prostration for nearly a year. Had been advised to take a year's rest, but was no better at the end of that time. When she came here for treatment she was complaining of all her old, symptoms including besides exhaustion and insomnia, constipation, dyspepsia, melancholia, inability to control attention, neuralgia, etc.

After five days' treatment this patient's stomach and bowels were in splendid condition for the first time in years, and from that time nutrition commenced and the patient was dismissed in six weeks—an entirely different woman. In that time the pulse had dropped from ninety to normal, her weight had increased five pounds, melancholia and every symptom she had complained of had left her, and she was able to return to her occupation. This patient had taken a large amount of tonics, laxatives and stimulants, but without the desired effect. What she needed was nutrition—to be had only from good food. She was a frail and melancholy little person. We commenced from the first to stimulate her mental condition, and she always left here after treatment feeling happy and hungry. After a few days'

suggestive stimulation of mind and stomach she was able to eat and digest heartily, and, of course, an improvement in her nutrition naturally followed, and every function regulated itself. One year of this patient's life had simply been thrown away, to say nothing of the suffering endured because her physician did not understand the effect upon the mind of a few properly directed suggestions.

Mrs. F.—An interesting case of "habitual functional diabetes insipidus." This trouble appeared every four weeks, midway between the menstrual periods. It was unquestionably due to hysteria, as the case yielded very readily to suggestion. The diabetic condition lasted for about one week, but in that week the patient lost all the strength and weight she had gained in the preceding three weeks. The condition had existed for six years, during which time the patient had suffered greatly from neuralgia, constipation, dysmenorrhœa, melancholia, insomnia, great weakness and a constant desire to micturate, the result of the diabetic condition.

The physicians who had previously attended her had been called in chiefly to relieve her suffering at the menstrual period, but, as the diabetic condition was never present at that time, it had been overlooked; as an analysis of the urine at the menstrual period did not reveal the kidney affection. Nearly every drug which had been prescribed to relieve the dysmenorrhœa, tended to decrease and thereby mask, for the time being, the diabetic condition. The result was that just as soon as all medicines were withdrawn, the patient invariably relapsed into her old condition.

As soon as the patient was received here for treatment all medicines were discarded. The neuralgia was removed the

first treatment, the insomnia after the third treatment, the constipation after the fourth, and the patient passed through an almost painless menstrual period. For the next eight days she gained rapidly in weight and strength. On the ninth day, however, the diabetic condition returned and she began to lose all she had gained. I could not account for the sudden change as she had not spoken of the return of her urinary trouble, but I questioned her closely and discovered the diabetes. She said that as her other physicians had not laid particular stress upon this symptom, she thought it unnecessary to mention it. The patient was very nervous at this time and said the condition had appeared regularly during six years.

On examination the urine showed a specific gravity of 1.001 and the quantity passed in twenty-four hours amounted to nearly a gallon. Inquiries into her family history and her condition since marriage revealed no specific trouble, and I could not account for the cause on any other grounds than that of habitual nervousness, as it presented itself as regularly as menstruation. Having decided that the condition was a nervous one, I resorted to suggestion with almost magical effect. The first day I directed suggestions to this condition, the treatment was given in the morning at 11 o'clock, and although at that time a sample of the urine obtained one-half hour before showed the specific gravity to be 1.001, another specimen tested at 5 p. m. registered normal (1.026). The next morning the condition returned at 8 a. m. and continued until 11 a. m., at which time I gave her another treatment; suggesting that she had complete control of the nervous condition, that it was necessary for her to exercise, and that she must cast aside all worry, cares, etc. After



her second treatment her trouble did not return for two days, during which time she received treatments, and when it did return it lasted but an hour and a half, for she controlled it by vigorous auto-suggestion. It did not appear again for a month, during which time the patient gained ten pounds in weight, all her symptoms disappeared, including the dysmenorrhœa, and when the diabetic condition did present itself, it was completely checked by the patient unaided,

although it lasted for three or four hours. The patient has passed several painless menstrual periods, has had no return of the diabetic condition, has gained in weight eighteen pounds and is at the present time the picture of health. The use of suggestion alone in this case enabled me to make a correct diagnosis of the conditions present, for diabetic trouble was discovered, and I had the advantage of seeing my patient daily.

## THE LAW OF SUCCESS IN LIFE.

When thou dost clearly see the path, thou canst not wander from it. Out of the lightnings of the mind come forth the thunder-shocks of action. See thy act in thy mind's clear vision, and 'tis already done. In hours of strength prepare for hours of weakness, and thou shalt never fail. Fore-live the thing thou darest. Fight thy battle in the high arena of thy mind, and when thou comest to the arena's bloody sands thy victory is already won. In silence prepare thy battle-shout. Steadfastly sitting in thy lone retreat, act thou thy coming part. In silence let thy speech be framed. In the still chamber of the mind let all thy acts conceive, and none shall fail of sturdy life. If thou dost fear temptation's power, alone in silence meet thy foe and slay him with thy thought. With sword-thrusts of brave words let out his life; and when thou meetest him upon the

sands, naught but a shadow faceth thee. Trust not thy soul to conflict unprepared. Go armed with predetermined thoughts, with will strained, like the bow-string, ere the strife begin. Sharpen thy arrows in the forge of thought. Let each be pointed with a will-full word, and they shall reach the tempter's throbbing heart. O sin's delusion! O shadowy form of wrong! It hath no substance to the illumined eye. It is a vapor, floating in the air. A word, a breath dispels it from the sight. Not for the shining soul, illumined by the star of Truth, is loss of battle in the fight with sin. Valiant and brave, encased in armor forged and shaped by thought, thou canst not fall nor fail. Victory is thine if thou wilt have it so. Triumph awaits thee when thou wishest it. Do but enact thy necessary part, and leave the rest to God.—  
(Rev.) Solon Lauer.

# SUGGESTION.

PUBLISHED MONTHLY BY

SUGGESTION PUBLISHING COMPANY,

Office : 4020 Drexel Boul., Chicago, Ill.

## EDITORIAL.

**X** When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

### SECRET OF SEX.

The daily increasing interest in "Suggestion, the Secret of Sex," one of our premium offers, proves the necessity for a work on this important subject. The book is a valuable addition to science, and we should be pleased to place one with every interested subscriber, while it can be had on such reasonable terms.

### TIME IS LIMITED.

Dr. Dutton's great work, "Etiopathy, or Way of Life," is meeting with a deservedly cordial reception. It is so inclusive in its range of subjects, and so up to date in every respect, that we feel grateful to the publishers for the opportunity afforded our subscribers to obtain the valuable work at reduced rates. As the present rate will only last for a limited time, it will be well for those who desire the work to procure it without delay.

### MAGNETIC HEALING.

The second of the attractive articles on manual suggestion by S. F. Meacham, M. D., appears in the current issue.

Dr. Meacham's clear and concise manner of dealing with his subjects is equalled by their scientific value and comprehensiveness. An earnest worker and enthusiast along the lines of psycho-therapy, he seems to get to the root of the matter under discussion.

### SUGGESTIONS IN OBSTETRICS.

Dr. Bieser, whose able and comprehensive examination paper appears in the current issue, has sent us an article which will be a feature of the March number of our magazine, entitled "Suggestion : Its Application in Obstetrics." The Doctor cites a number of cases of painless childbirth, due to intelligent use of Suggestion. Here is a wide field for physicians, as well as a means of diminishing suffering, which will be a great boon to humanity.

### AS TO THE FINGER.

Just as we go to press we are in position to state to our readers that the marvelously grown finger has been investigated and the matter thoroughly cleared up. Next month a full report with picture of the woman's hands will be forthcoming. We promise an interesting wind-up to the affair, and will not here enter into details further than to say that science has not been dethroned, nor even shaken off her seat.

**TOO MANY COMPETITORS.**

Owing to the amazingly large number of competitors in the December Mail Course Medal Competition of The Chicago School of Psychology, the examiners have been unable to get through with the work in time to have the names of the prize winners published in the current issue. We regret the delay, but the names will appear in the March number.

**POSITIVELY THE LAST.**

The current number appears in a new dress. Many subscribers have complained that the size of the magazine was not suitable for binding. Advertisers, also, complained that their quarter or eighth-page advertisements looked insignificant on such a large sheet. With a view to removing these objections, we have concluded to make the size of *SUGGESTION* the same as that of many of the popular monthlies—*McClure's*, etc., altho' not so thick in the present stage of its existence. The narrow column will be found to be less taxing on the eyesight,

as a whole line can be taken in at a glance; this is an important feature in itself, and we hope the change will meet with the general approval of our readers.

**WIDENING THE FIELD.**

Our subscription list is rapidly increasing every day. This is the best indication of the growing value of *SUGGESTION*. Our aim and desire is to make it the best magazine of its kind, and to keep it up to the high ethical and scientific standard which alone commands the respect of intelligent readers.

**"WONDERS OF TELEPATHY."**

*The Journal of Suggestive Therapeutics*, published by the Psychic Research Company, Times-Herald building, Chicago, is devoting much space in its February number to positive evidence of Telepathy as given by its readers. In the advertising pages of "Suggestion" will be found a free offer to our readers from the Psychic Research Company which they should not be slow to take advantage of.

**ENQUIRY AND EXPERIENCE DEPARTMENT.**

WE ARE NOT RESPONSIBLE FOR THE VIEWS OF OUR CONTRIBUTORS TO THIS DEPARTMENT, BUT INVITE INTELLIGENT EXCHANGE OF IDEAS ALONG LINES INTERESTING TO OUR READERS, AND IN KEEPING WITH OUR WORK.

**Telepathy or Clairvoyance, Which?**

WINDOM, MINN., Jan. 16, 1900.

*Editor Suggestion:*

Dear Doctor: Your request for further experiments in supposed clairvoyance received. My patient has been

in a bad condition for experimenting lately, but is improving, and later I hope to send you more results, as at present experimenting in clairvoyance tires her considerably.

Last week we tried some simple tests in mind-reading. I put her into what I suppose you would term a somnambulist condition, and held objects out of the range of her vision, had her eyes been open, but they were closed the entire time. The first object was a thimble. I said: "Look and see what I have in my hand."



She replied: "I cannot see it."

"Look again; you can see it now."

"Yes, it is a thimble."

"See what I have now?" (taking up a bottle.)

"It is a bottle."

"What have I now?" (holding a pencil.)

"A straw."

"Look again; you can see better now."

"Let me place my hand on your forehead"—(doing so.)

"It is a pencil."

"What have I in my hand now?" (taking out my watch.)

"Your watch."

"Which one?" (I wear two.)

"The one that looks at you." (Open face.)

"What have I now?" (taking up a note-book.)

"A little book."

"What now?" (holding up purse, nickle top, glistening like a knife.)

"A knife."

"No; look again."

"Your pocket-book."

You will see the answers were remarkably correct.

The experiments in diagnosis were tried before her sickness. I had a case twelve miles away of a woman who had injured her back in confinement, so that the sciatic nerves were affected.

I said: "I want you to go to ——— (naming town) and see Mrs. B. and tell me what is the matter with her; what do you see?"

"She is in bed sick."

Here she took the peculiar attitude in bed which was assumed by Mrs. B. during all her sickness.

"What is the matter with her?"

"She has lots of pain here," putting her hand on her back in a place which was particularly painful in Mrs. B. and

causing her to scream when touched.

"How did she hurt her back?"—a pause; question repeated, and she awoke without answering, and I could get no more out of her. After I had gone, she told her mother who had been present during the experiment that she had seen a horrible sight; on being asked what it was, she said she had seen a woman having a baby, but did not know who it was. She had never seen such a thing and did not understand it at all. At another time she told of seeing the baby with her "sore stomach," as I told you before. Now, this case I know about myself, and it might be mind-reading.

I learned at another time that a certain Mrs. S. was intending to consult me. I had never seen her and had not the slightest idea what was her trouble. I induced the "somnambulist" state and said: "I want you to look at Mrs. S.—look her over carefully and tell me what is the matter with her."

"She is hurt in the side, and her uterus is tipped back; she has something growing between her uterus and ovary on the left side, and she is not right in front, low down; it looks as though it were torn."

A few days later I examined the lady and found a lacerated perineum, introverted uterus, and a tumor beside the uterus, on left side. She also complained of pain in the left side, and says it has been there ever since her confinement, nearly five years ago, when she was delivered of a thirteen-pound baby. A couple of months later I asked her to look at the same lady again, after she had been taking treatment of me, and she said:

"She is much better; the tumor is not so large as it was when I looked at it before."

I tried her on one case that was pres-

ent and she made a remarkably accurate diagnosis of prolapsus, and some other troubles, and astonished the patient a good deal as she was introduced into the room after "somnambulism" had been induced, and had never seen her before. The "somnambulist" stood up with closed eyes and went over her body with her fingers, locating pains accurately, and describing the conditions fully.

At one time I told her to go to church and tell me who was there and where they were. It was not the church she attends, and she had not been to any church for a year. She told me who was there, and described their location from her sister who was there; told who was playing the organ (not a permanent organist) and who was singing. Her sister verified the report when she returned from church. She said afterwards that it seemed to her that she was outside at the back of the church, peeking in through the shutter.

I told her last week. I think it was Wednesday night, to go to Chicago and see you. She reported that you were with a number of people in a room, talking. I told her to listen to what you were saying, but she refused. She also looked you over carefully and announced that I was a better doctor than you, but I have not become unduly puffed up in consequence, as she is somewhat biased in my favor, and will not even in her waking state, admit that I have any equals. Make what you can of it, and I will be glad to try fresh experiments on her at your suggestion as soon as she gets stronger, which will be soon now, I think, as she told me the other night that she was not going to have any more stones for a long time.

During her late sickness she passed a great number of stones from both kid-

neys. I asked her on the third day how many stones were left. She said there were five in the right kidney and none in the left. The result proved to be correct. During recurrences a few weeks after, she told me the number of stones to pass and in no instance was she wrong. She also told me that the inner lining of the kidneys was full of sand and small stones, and that it was becoming loose. In a day or two she passed sections of it answering the description perfectly.

In the face of all this evidence I am forced to believe in clairvoyance, or count myself among the unbelievers. What do you think, Doctor? I should be interested to know your opinion of these matters, if you can find time for it.

Faternally yours,

THEODORE BRECK, M. D.

MONTREAL, Jan. 9, 1900.

*Editor Suggestion:—*

Yours of 22d ult. and SUGGESTION for November arrived on 24th ult. and I at once set to looking up evidence to corroborate the statements made by me, as in your November issue. First, let me correct the name, which is Fulton and not Futton, as there stated. I now enclose the evidence, in black and white, statements from several parties. As to the first case of "fungus bleeding tumor," observe it will be ten years in April next since cured, and still well. I enclose her father's letter in sending me payment in November when I sent him a statement to sign should I ever need it, and observe both he and his wife signed it.

The second case, one of melanotic cancer of the jaw in Peter Doyle, I enclose his testimonial, and I hunted him up on December 26th and he has again verified the statement, it being the only

time I have seen him since I cured him in 1894. I also enclose the testimonial from the lady cured of cancer in breast, although in her testimonial she called it a lump, but she is sensitive on the subject and don't like it referred to, but when she applied to me she said it was painful, and other doctors called it a cancer.

The lady with ovarian tumor cured, I find out died three years after from some disease of *stomach and liver*, under old school or allopathic drug doctoring.

And now, dear Doctor, as to the case of fever being reduced as stated, and doubted apparently by Dr. Morgan in December SUGGESTION, on the grounds that "self-registering thermometers require to be shaken down," is not applicable here, for mine at the time was not "self-registering," and had to be read in position. If this lowering of temperature is *doubled* by your readers, let them read S. F. Meacham, M. D., of Quincy, Ill., his article in September SUGGESTION, (1898) where he remarks, "Blisters raised on the skin, heart action increased or depressed, *temperature raised or lowered*," and call him to give proof for such statements, and farther statements of a similar kind as corroborative of "dethroning mercury" are made by G. H. Bradt, M. D., of Flint, Michigan, in the November, 1899, *Suggester and Thinker*, page 97, and published in Cleveland, Ohio, by Dr. Sheerin. The statement is as follows:

"I have witnessed the power of hypnotic suggestion to cause the most appalling fluctuations in the pulse, respiration and temperature of a healthy subject, and this, too, before a reliable body of medical men. The pulse was

reduced to fifty beats and temperature falling as low as 96 degrees."

Ask your readers, Doctor; what they think now of the influence of "mind over matter," and cannot we now begin to believe the statements of one of a former period who affirmed, "All things are possible to him who believes," whom we now understand as being one who *knows the law* and APPLIES IT. This is the essential in all manifestations.

Fraternally, I am

J. H. FULTON, M. D.,

2432 St. Catherine St., Montreal.

P. S.—Kindly return me the enclosed testimonials and oblige DR. F.

The evidence supplied by Dr. Fulton is of the kind that may be found on any patent medicine advertisement. The testimonials are from people of the very ignorant class, and do not carry that conviction with them which would lead to acceptance of the assertions.

We have again written Dr. Fulton, asking for further and more reliable testimony. Dr. Roddick of Montreal, to whom we have also written, should be cognizant of the remarkable cure of the tumor thrice removed by him, and later by the French surgeon, before it was finally and successfully removed by Dr. Fulton. Our persistence is for the sake of eliciting the truth, and from no personal desire to pick flaws in the work of others. So many miraculous happenings are cited and backed up by scriptural quotations, which alone is convincing to the illogical mind, but such unprecedented occurrences should be accompanied by corroborative evidence, from authentic sources, before it can be accepted by "ordinary mind."—[ED.]



## DID SHE GROW A NEW FINGER?

YOUNGSTOWN, O., Dec. 26, 1899.  
*Dr. Herbert A. Parkyn, Chicago, Ill.*

My Dear Sir:—In reply to your letter of the 16th inst., relative to my communication in SUGGESTION for December, asking for X Ray picture of the hand on which was grown the "new finger" end, a sworn statement signed before a notary public and a relic of the old bone, I regret to state that I have not the time to further verify the statements which appeared in the *Hermetist*, the official organ of the Hermetic Brotherhood. As far as I am concerned, I have full confidence in the veracity of these people; and, as the incident is of so recent a date and the parties concerned probably reside in Chicago, it will not be much trouble for friends of SUGGESTION, or even some honest skeptic to verify. Indeed, I would deem it a favor, as I am searching for the truth and would have no sympathy for even an order of mystics, if they should attempt to delude their followers in any way or form.

I may state also that even if an X Ray picture of the finger could be obtained, that would be of little value, as it would only show the present condition of the finger. Then I do not think it possible to secure a relic of the old bone, as that has been disintegrated and dissolved to form the new bone. However, should any feel disposed to investigate the matter further, the address of the Hermetic Publishing Company is Room 1317 Masonic Temple, Chicago, Ill. The name of the scribe is Mary E. Applegate. Dr. W. P. Phelon is the editor of the *Hermetist*.

I may be too credulous, but I candidly believe that such things are possible to those who live true spiritual lives, but

not to the "ordinary mind." Jesus said, "Greater things than these will ye do who follow me," by living the life He did. But it is not to be expected that the "ordinary mind" can accomplish what the Lord Jesus, the Christ of God could, for He was God made manifest in the flesh.

Now, consider for a moment the "ordinary mind," or man, regardless of his social condition or his learning. The masses of humanity live in the animal senses, and while we dwell on the animal plane we are but animals. We have to rise above the animal plane before we become human, and, indeed, I regret to state that the majority of us are not very good animals even. We rank below many of the nobler animals, inasmuch as man wastes his sex potency in the gratification of lust. Leading such lives, we ought to be ashamed to look any decent animal in the face and claim superiority over him.

The point I desire to make is, that man should resort to the sexual embrace *only* when offspring is desired. As it is, the greater portion of human births are mere accidents, resulting from the gratification of lust; hence, we are "born in sin and shapen in iniquity," and must "work out our own salvation" by overcoming the world and the flesh. And it matters not whether a man be a Doctor of Divinity, there is no divinity in him if he lives the animal life.

The pro-creative function, or creative principle in man, is the manifestation of the expression of divinity in him; by its perversion or prostitution we prevent the unfoldment of the God within.

It is my humble opinion, if man would conserve the sex energy as indicated,

and otherwise observe natural and health laws, that children born under these conditions would be better endowed physically, mentally, morally, and spiritually, and that in a very few generations disease would be banished and possibly death itself be overcome.

I further believe that the retention of the life principle is conducive to the unfoldment of soul faculties, and increasing the healing power by suggestion or otherwise, provided we lead pure, noble, unselfish lives as the Master did, and "greater things" can be accomplished.

That such a phenomenon as growing a part of a finger is possible under such favorable conditions as the case mentioned in the *Hermetist* I have not the least doubt. The fact that there is no recorded instance heretofore, is no proof that by concentration and suggestion such a thing is impossible. Perhaps no one thought of making the attempt before.

I believe that the forces inherent in man, that build the body from babyhood up to manhood, are continually building up and tearing down, assimilating and eliminating; can reproduce to a certain extent and repair injuries when directed by an enlightened mentality. The fact that the "crawfish and the starfish can reproduce any part that is broken off or injured," shows that they have knowledge of natural law and can apply it that man has not yet realized.

In closing I beg to state that I do not wish to antagonize the views of any, neither have I any desire to debate the question. I do not think it wise to waste much time in an effort to crowd spiritual knowledge down the throat of material man, for "spiritual things must be spiritually discerned," and we must be content to wait until man rises to a plane of life where he is able to realize the truth

for himself. I remain yours in the interest of truth and freedom.

THOMAS MORGAN.

Herewith we present Mr. Morgan's reply to our request for further proof of the growing of the "new finger." To our readers as to ourselves it must be very unsatisfactory, being an evasion most palpable. While we do not question Mr. Morgan's sincerity, we deplore his lack of conclusiveness in the matter, and his remark that he does not waste time in crowding spiritual truth down the throats of material men is a lame excuse for evidence which he probably cannot supply. It is a mere mouse hole to creep out of, and does not, in our opinion, permit his escape from the situation.

So far as my personal experience goes in pursuing assertions of a similar character to a last analysis, I am obliged to say of results "'Twas ever thus." Evasion, and a cowardly assumption of spiritual elevation to which "ordinary mind" does not even know the stairway stamps itself as charlatanry of the meanest type.

One is forcibly reminded of the Scotch-herd, Sandy, whose brilliant imagination threw truth quite out of perspective. He came home one evening and told his master he had seen forty foxes. The latter from experience knew just what Sandy's statement was worth, so fixing his eyes upon him, he said, "Na, na, Sandy, no' sae mony." "Weel," said Sandy, "I saw thirty." "Na, na, Sandy, no' sae mony." By a tedious process of deduction they reduced the number to one fox, and under pressure, Sandy admitted having seen "somethin' movin' in a bush." Take the moral—"He who runs may read." Recognizing as I do the wonderful power of auto-

suggestion in changing physical conditions, it may seem somewhat paradoxical to some of our readers that I place any limit whatever upon the operation of the law. To such let me say—I am in a position to accept evidence corroborated beyond cavil. Anything less conclusive is utterly worthless to the scientific mind.

It is not the purpose of this magazine to trade on the credulity of its readers, but to sift and arrange each phenomenon and reduce it to a scientific basis. In my own investigations I make no claims that are not upon this stable foundation, and invite the closest scrutiny of my work and methods.

Men who devote their lives to anatomy and physiological surgery, are to say the least the most competent to judge of special developments along these lines. Up to the present, I have found no isolated case recorded, where structural changes of the kind in question have occurred. The interest in the report is widespread, as it involves a hitherto unknown principle of reproduction. The fact that crawfish can so reproduce parts is not an evidence of superior knowledge of the law as Mr. Morgan predicates, but an evidence of that indefinable instinct which is immanent in all species of the lower creations. It is something which the profoundest thinkers do not attempt to explain, but it certainly is not knowledge in the commonly accepted meaning of the term. It is marvelous, but not understood. Two moths of a peculiar species were taken from Japan to the South of England. The female was confined in a small cage attached to the limb of a tree, the male at evening was liberated thirty miles distant from the female, a fine silken thread attached to his body served as identification, besides there were no known specimens in England of this peculiar moth. In

the morning the male was found perched on the cage of his companion. Led by this unerring instinct he found his way without difficulty it would seem. Here we come against the "unknowable," as Herbert Spencer terms it. Reverentially we may call it the immanence of God in nature, and this is a good definition; but so far as we meet this immanence, it is unchanging, and expresses itself in different ways, in the different species of creatures. Emerson, the greatest seer of the age, recognized the "unknowableness" of this instinct by any other name. "Know'st thou what wove yon woodbird's nest Of leaves, and feathers from her breast? Or how the fish outbuilt her shell, Painting with morn each annual cell? Or how the sacred pine-tree adds To her old leaves new myriads?"

The perception of these marvelous adjustments to necessity inspires reverence. It is when we sufficiently recognise them that science is possible.

James Robinson, M. A., F. R. G. S., Science Lecturer in Dalwich, Eng., comments on the report in a personal letter:

"I was surprised at the report of the growth of a new finger. Human beings have the same power of reproduction as the lower animals, but only in the earliest stages of their existence. Imperfect members, etc., are frequently Nature's reproduction to replace injuries in the very early foetal stages of life. But it is absurd to think that this survives in such an appreciable degree in a grown-up person. True, a nail lost can be replaced, but as to a finger, it is contrary to natural law." Prof. Robinson is one of the profoundest thinkers in England. He is a Fellow of Trinity College, Cambridge, Cantab, and the recipient of many college distinctions bestowed only upon the very learned and intellectually endowed.

Alack! there is so much pseudo science afloat. Behind it all there is a dim



conception of natural and spiritual law. There are tons of literature pouring from the press, spreading the "new thought" in all directions. It is helpful in proportion as it recognises natural and spiritual law; but much of it is mere words, uncertain phraseology,—poetic in the main, but bewildering and illogical in the extreme. The writers plume themselves on their inspiration, and the intelligent who are sometimes caught in the meshes by the desire for truth, experience a kind of fascination for a time, willing to be led to supposed heights. These jugglers with the intellect cannot long hold thinking people. There are some musical compositions pleasing enough to the uneducated ear, which mean nothing, reveal no *motif*, move on to no climax, and to the interpretative ear are simply intolerable. Such, to the logical mind, is much of the so-called "new truth." It is like a rocking horse, which goes at a great pace, but arrives nowhere. In all fairness, it would give me great pleasure to find that the "new finger" had been grown as reported. I have no personal hobby to ride, but merely take my position

as a student and earnest seeker for truth.

As Mr. Morgan suggested, we have written to Miss Applgate for further verification, as follows:

CHICAGO, January 13, 1900.

*My Dear Miss Applegate:—*

The article by Mr. Morgan, submitted to us by you, and published in the December issue of SUGGESTION, has naturally invoked many inquiries as to the absolute veracity of the circumstance therein stated, viz.—the growing of a new finger by sheer mental force.

May I ask that you will assist us in obtaining further verification of the assertion, as Mr. Morgan writes us, in reply to a similar request, that he has not the time to devote to it, and that, as the parties concerned probably reside in Chicago, they would be reached more directly through you. We are in an attitude to welcome every bit of incontestible evidence of the power of mind over body, and shall be greatly indebted to you for further information leading to the required verification.

Very cordially yours,

HERBERT A. PARKYN.

## BOOK REVIEWS.

"Psycho-Therapy or Hypnotic Suggestion," by Jay Ross Demude, is a very readable book on this very interesting subject. The author has nothing new to add to the knowledge already within the reach of the student, but the work is condensed and classified and would be a valuable text-book for those seeking information along this line of work. The only fault we find in the book is the author's estimate of the state of hypnosis. He claims that the patient under certain conditions "cannot open his eyes," etc. Our experience proves that he can open his eyes at will, and only the class of patients known as somnambulists will deny that fact. This, however, is a disputed point among "the powers that be." There is much good thought in the work and it will be a desirable addition to the library of the student of psycho-therapy. Published by The W.

F. Robinson Printing Co., Denver, Colo.

"Suggestion, The Secret of Sex," by Prof. C. Wilbur Taber, is a book that cannot fail to be deeply interesting as well as instructive, bearing as it does upon a question of great importance in many families. The hypothesis of the writer is logically sustained, in a large measure by scientific revelation, although no claim is made to absolute accuracy. The book is well written and is on the crest of the great wave of reaction against purely materialistic and conservative beliefs which are so strongly characteristic of the present generation. It is also marked by a spirit of fairness—inviting research and careful consideration. Practical conclusions are offered without the least arbitrariness. We take great pleasure in recommending this book to our readers. Published by Chas. H. Kerr & Co., Chicago.